



# THE Two Worlds

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A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY  
and PROGRESS of **SPIRITUALISM**,  
also to RELIGION IN GENERAL and to REFORM.

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FRIDAY, DECEMBER 2, 1921.

PRICE TWOPENCE.

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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1777—Vol. XXXIV.

FRIDAY, DECEMBER 2, 1921

PRICE TWOPENCE.

## The Defaced Coin.

W. H. Evans.

Then Christ sought out an artisan,  
A low-browed, stunted, haggard man,  
And a motherless girl, whose fingers thin,  
Pushed from her faintly want and sin.  
These set He in the midst of them,  
And as they drew back their garment hem  
For fear of defilement, "Lo, here," said He,  
"The images ye have made of me."

—RUSSELL LOWELL.

It is the belief of Spiritualists that man is an emergence of the creative power of God. In the words of religion man is made in the image of God; latent in him are His attributes and powers. This is a very high claim, but one that is warranted by a consideration of the evolutionary development of life on our planet. Inferentially, we can say that the divine Image is to be revealed in the physical form of man. At the present time we only perceive something of the divine wonder of it in the well-born babe; a coin from the mint of Creative Power. In the hurly-burly of life the coin gets sadly defaced by influences operating from without and within, and at the present time human life is probably the cheapest thing in the world. Our civilisation, alas, provides us with numerous examples of defaced coins, and as we walk the streets of our cities, towns and villages, we see the marks which the struggle for a mere existence leaves upon the image of God, while frequently we read of some poor wretch who passes to the spirit world because he has not been able to get a sufficiency to keep body and soul together. To our shame, deaths from starvation are not unknown. It is as though in our callousness we thrust them into that other life labelled by our selfish system, "Damaged goods not wanted here."

We are frequently told that it is only through struggle that man develops, and the inference drawn is that if the system under which we live intensifies that struggle, that it is good for man. But those who talk in this strain fail to understand that, with his wonderful intelligence, man should not be driven to struggle, for to be driven means that he will struggle blindly and not intelligently. As I conceive it, man was not meant to be a slave, but to be a co-operator in the scheme of life, and any system which condemns man to concentrate upon the merely physical side of life, the bread and butter side, stands condemned. For such a struggle will only develop the animal and not the spiritual side of man. It educates the selfish instincts and stunts the growth of the higher moral and aesthetic nature. It defaces the coin, debases the divine image; and instead of unfolding the delicate yet wondrously strong Aërial, simply develops the Calibans of existence.

Often, as I have walked and talked with my fellows, I have experienced, even in the midst of animated conversation, a sense of detachment, and found myself watching with keen interest the play of feeling on the faces of my comrades. And time and again, even in the midst of moments of hilarity, I have seen a shadow steal across their countenances, like the shadow of a light cloud over a summer landscape. I do not think they have been conscious of it; it was thrown up from the sub-conscious side of their life. I have wondered at this, and pondering over it, it has seemed to me that what that shadow revealed

was the sense of insecurity in life, a sense that there was no real grip upon the essentials of mere physical existence; a sense of economic insecurity.

It is this which causes the scramble, the struggle to get sufficient so that one may get above the line of want and breathe freely, and feel secure, so that the wolf can never come again to their door. To my mind there is nothing more tragic in our lives than this. It has haunted me for years and sapped a lot of my energy, as I know it has sapped the energy of thousands more. With all our wonderful civilisation there is no certainty of the future, and it requires a long and painful experience before one can develop a faith that, despite all this, one is guided and protected by unseen powers. How, then, can we expect the best from men when they are born into a maelstrom where the majority are whirled round and round in a continual endeavour to keep their heads above water. Is it any wonder that the coin gets defaced, that the divine image becomes debased? The wonder to me is that men are so good, so noble, so heroic as they are. Someone said, we must have a land fit for heroes to live in, but one needs to be a hero to live in it at all to-day. And seeing that our first need is economic security in order that each one might be free to unfold the higher and nobler nature, I make no apology for stressing the point.

Said Henry Drummond, "Like all other energy, spiritual power is contained in environment. Powerlessness is the normal state of every organism apart from its surroundings. In contact with a large and bounteous environment its supply is limitless; in every direction its resources are infinite."

The significance of this must be apparent to all who think upon life. And as Spiritualism touches life at every point, and as this earth is for us the starting point of our conscious progression, it should be made possible for everyone to be so placed that he can respond in the fullest manner to his environment. Also, it must be clear that as our environment acts upon us, an environment such as our social system provides, which condemns men to a selfish struggle for a mere existence can only result in strengthening our innate self-love and perverting it from its legitimate function.

As Spiritualists, knowing man to have wonderful potential powers—powers which are dwarfed, often cribbed, cabined and confined—we cannot but see the need of supplanting the present unjust social system with one which will provide the means for the unfoldment of these wonderful potentialities.

As I look around and see how the struggle is intensifying, as I reflect upon the history of the past, as I think of the economic forces which destroyed past civilisations, I cannot but conclude that we must end the present system, that we must, by patient and untiring thought and effort, create a public opinion which will bring this about. It is clear that the present, like other systems in the past, has broken down, and as we are constantly talking about conditions relative to our psychic life, we cannot close our eyes to the conditions relative to our physical life.

Frequently, when such ideas as the foregoing are expressed, people will say that you must have a change of heart in mankind before you can get a better system of society. That is merely begging the question, and I feel is often a cover for ignorance. How is that change of heart to be effected? By some magical conversion, or some mysterious spiritual agency? Those who tell us of the need of a change of heart should endeavour to think how it is to come about. What has struck me is these



people seem to want a change of head as well as a change of heart. Was it a change of heart that brought about the change from slavery to serfdom, and from this to the present industrial system, or the operation of economic forces of which the mass of the people were entirely ignorant? A consideration of this question will, perhaps, throw a little light upon this mysterious thing called a change of heart. I do not deny that a change of heart is good, but what we have to remember is that with the best will in the world an individual who is compelled to live in a selfish society cannot wholly resist the influences of his environment, and comes at last to respond to it. So that, despite his benevolent intentions, he falls into the rut with the rest, and contributes his quota to the public undoing.

As Ruskin long since pointed out, there are two kinds of inefficient: those who are so through hereditary misdirection, and those who are so through a superior moral nature. For one with a superior moral nature to be considered inefficient is surely a damning indictment of our social life. What is really meant by a change of heart is a change of mind, and it is foolish to look for a sudden change in the vast body of the people. A change of mind is continually taking place, because men are compelled by the force of circumstances to grow, expand, or else to deteriorate, and neither of these can take place without effecting a change of mind. A change in our environment necessarily produces a change in our mental outlook. We see this fact every day of our lives, and the mind of the people is as much a reflex of the social system as that system is a reflex of the mind of the people. Changes in the minds or hearts of the people go on coetaneous with changes in their social environment.

"The power transcending all others," says Tolstoi, "which has influenced individuals and nations since time began, that power which is the convergence of the invisible, intangible forces of all humanity, is public opinion." The force of this statement is apparent. We are not always conscious of the weight of the opinions around us, but it is real, nevertheless, and indicates that there is a psychic and spiritual aspect to our social environment. It is the privilege of every soul to be a creator of opinion, to add to this power, and, in some manner, to direct it. We see its power to-day in the press, which is used by those in power to maintain the present state of things. By the use of the law of suggestion, by distortion of facts, by misstatement, by mixing truth and falsity, the press hypnotises the people into believing that which it wants them to believe. There is never a labour dispute but what, in the main, the press blames the workers. The issues are confused, facts are suppressed, arguments distorted and twisted from their purpose; everything is done to create an atmosphere which will defeat the workers. The wonder to me is that against all this the workers make such a sturdy stand.

There is one thing the press cannot by all its power destroy, and that is the consciousness of right in the minds of the workers concerned. This gives the counter suggestion which neutralises the power of the capitalist press. There is going on underneath the surface of life the formation of a new public opinion. It is unconsciously aided by the very forces against it. For, overstatement, misstatement, suppression of facts, distortion of arguments, bring their Nemesis, and ultimately rebound upon those who make them. Spiritual forces enter into our life more than people imagine; it is one great source of hope that the advance guard of humanity are in constant touch with higher spiritual forces, are, in fact, the instruments in the hands of those powers.

"All men," said Grant Allen, "are born free and unequal," a statement which reverses the usual cry of equality of birth. All men are born with differing aptitudes, and this constitutes their natural inequality. What Grant Allen pointed out was that our present system tends to destroy that inequality and reduces men to the dead level of mediocrity. No one can dispute this, only a few get the opportunity of developing their innate qualities in our present system; the rest are crushed to a dead uniformity, become slaves of one form of work, minders of machines, instead of creators.

Life is full of square pegs in round holes—men compelled to labour at distasteful tasks simply because circumstances force them to. This is completely overlooked and when one speaks of a better form of society where all can render the service he is best fitted to perform, he is met with the argument that the man with superior ability should have a superior reward. Within the limits of the present system that is to some extent true. But "superior intelligence gives no more claim than superior physical force; it only creates a duty," said Louis Blanc. The whole root of our present system is service. In fact, it is so of any system. No one can escape this, though it is horribly distorted. But superior power of any kind carries with it increased responsibility to others, and the man of superior ability will use it whether he is rewarded or not.

The fact is, the best work of the world meets the least reward. A man with the power to invent may be hindered from giving expression to it by adverse social environment, but you cannot stop him from thinking and planning, and he will go on doing so in spite of adversity. And it is notorious that our inventors are not rewarded adequately at all; only a few get the reward of their genius, and these are so indifferent to the monetary aspect, that some one has to look after the business side of the matter for them. We know that if men have an innate love of anything they will strive to express it irrespective of any reward. Our present system merely tends to the creation of a dead level, instead of fostering the many differing aptitudes of men for the common service of all. Thus the coins become defaced, the divine image debased.

"The body is not one member, but many. If the foot shall say, 'Because I am not the head I am not of the body,' is it, therefore, not of the body? And if the ear shall say, 'Because I am not the eye I am not of the body,' is it, therefore, not of the body? If the whole body were an eye, where were the hearing? If the whole body were hearing, where were the smelling? And if they were all one member, where were the body? And the eye cannot say unto the hand, 'I have no need of thee,' nor again the head to the feet, 'I have no need of you.' Nay, much more, those members of the body which seem to be more feeble are necessary. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." (PAUL).

This community of feeling in the social organism is real. We are all members one of another; we live by and through one another's efforts. The rich and the poor are linked in the closest of spiritual ties; neither can the rich wholly escape the miseries of the poor. The fever generated in the slum is wafted by the air to Mayfair, and strikes the wealthy man's child. Unjust social conditions exact their due payment. There is no escape from the law which binds all men together. The defacing of the coin, the debasing of the divine image, tends to create a spirit of revolt, until at last the flaming chateau or mansion proclaims that outraged spiritual laws are exacting their penalty.

When shall we learn the lesson that we are all members of one body, the divine humanity? When shall we Spiritualists ever realise that even here, Spiritualism has a message? Members of one body, created in the image of God, having divine powers and potentialities within us, why do we hesitate to express the true thought, to speak the right word, to do the right action? Why do we seek by subterfuge and compromise to attain an end that can only be attained by righteous action? Why do we declare that the ideal is impracticable, when that which is right is the only thing that is really practicable? We have God-given powers to create, to image forth, and to sweep away all lies and errors and selfishness; yet we allow ourselves to be fettered in mind and will by a dead system which clings to our lives like a shroud around a corpse. Surely we have a message for the world, for it seems to me that our social system must inevitably tend more and more to approximate the social conditions of the Summerland. But the hope is great. The powers which we can co-operate with will carry us forward over all difficulties, and out of the muck and gloom will come the glorious day where the mintage of heaven will no longer be defaced, nor the divine image be debased.



## The Anti-Spiritualist Crusade.

I. Toye Warner-Staples, F.R.A.S.

THERE is an anti-Spiritualist "crusade" now in progress, and as it is being conducted all over England by the same man, a few remarks on his methods and narratives should be of use.

I attended a lecture on Nov. 9th in All Saints' Hall, Clifton, given by Rev. Charles H. Rouse, of 55, Hatfield-road, Ipswich, who is styled in a leaflet given out before the lectures as "Lecturer and Organising Secretary," the Treasurers being J. F. Hulton Wrightson and Mrs. Lintorn Orman, of 71, Elm Park Gardens, London, S.W.10. We are told that Mr. Rouse is "ploughing a lonely furrow in the Anglican Church, and is doing a splendid work by exposing the diabolical nature of spiritism." He is author of a book, "Through Seance to Satan" (quite a catchy title), which is on sale after his lectures. One paragraph in leaflet deserves quoting for its unconscious humour: "Those who go out to expose Satanism in its various forms know that they are taking terrible risks, and that they need supernatural protection. And knowing this, we are anxious for the safety of such brave men as Mr. Rouse"!!!

At the lecture I attended the hall, seating over 500, was full—mostly ladies. Mr. Rouse started by announcing he would not answer questions or allow discussion, and in this was only following Sir Conan Doyle in Australia, in proof of which he quoted that Sir Arthur was asked to a debate by a person called Sampson and refused (he did not appear to see that the circumstances were altogether different, i.e., Sir Arthur went to lay his case before the Australians, and not to ATTACK their churches or any sect, whereas Mr. Rouse avowedly tours England attacking Spiritualism and then refuses their defence!)

Many quotations were given out of their context and mutilated, so that the meaning was perverted, from the writings of Sir A. C. Doyle, Rev. C. Tweedale, Rev. Vale Owen, Sir O. Lodge and others, by which one would think they disparaged the life and death of Christ, and warned people of the "dangers" of Spiritualism. Of course, he did not add that they said the same care was required in the handling of explosives, poisons, aeroplanes, etc.

He informed us of the remarkable growth of Spiritualism; that especially in the Midlands it was "emptying the churches"; that Spiritualist Sunday schools were increasing rapidly, and had "emptied the Church schools," adding, "they bribe the children"! He greatly deplored the "almost neutral attitude taken up by the Bishops at the Conference, which was in such marked contrast to the splendid stand made by the Church of Rome, which had ordered her priests to everywhere denounce Spiritualism from her pulpits." Bishop Weldop, Rev. Vale Owen and Rev. C. Tweedale were bitterly attacked—"such men should be turned out of the Church," and "it was a scandal that such men were allowed to remain in their livings whilst men who made what some thought too much of Christ in the blessed Sacrament were turned out of their homes to starve." (I suppose he referred to a certain parson being forbidden to have the Benediction Service in Latin, as it is not allowed by Anglican rubrics.) "No one took Weldon seriously—except the Bishop of Durham"—(laughter).

He said that when people wanted consolation after bereavement, instead of going to church they were running to "mediums of questionable (or doubtful) character" (why "questionable"?). That in the east of London a person "could get a message from the dead for 6d." (not much profiteering about this!) "He should not like his beloved dead to be disturbed by such people; it was awful to think of it!"

He claimed to have called on Rev. Vale Owen and upbraided him for his heresy and faithlessness as a priest. Someone had remarked after his lecture, he said, that "perhaps Vale Owen's Christ was a greater individual than his!" (whereat several people said, "Hear, hear!" I with them).

Then he narrated a story told him recently by a "clergyman in the south of England," of how one of his lady parishioners, who had lost her husband in the war, as well as her child and brother-in-law, came to him and said she felt so happy, quite a different woman, as she had been to a

medium, who had described accurately her dear ones and given her recognisable messages from them, so that now she knew they lived, and were sometimes near her, etc. The parson, with wonderful promptitude, proceeded to take away her consolation by assuring her it was only "false and counterfeit," and to prove it he went with her to the medium, having previously arranged to think only of "an imaginary general, with medals", etc. (every detail given). They went with the deliberate intention of telling lies, yet expected truth! He said he had lost a friend, and wanted to get into touch; then in a few moments the medium described the imaginary general, medals and all—EVERY DETAIL CORRECT, gave a long message purporting to come from him, and ending "he is now going up to the fourth sphere" (roars of laughter). Parson, of course, triumphant and satisfied that it was half fraud and half "thought transference."

Mr. Rouse overdid the details—or else there is some medium in England with the most remarkable powers to be able to receive a stranger's thoughts with such precision! (I have written to ask him name and address.)

Mr. Rouse then drew a harrowing picture of a pure, good girl, who had gone completely to the bad on account of using a planchette! She took it to her room every night, and at length it wrote a message. The next occasion it wrote something "which brought the deep blush of shame to her cheeks," and afterwards it wrote obscene messages, and urged that pure girl on until, said the mother, "she is now a mental and moral wreck"—that's what comes of playing with the devil! Strange that this "pure" girl went on using this deadly instrument after the FIRST evil message! I contradicted Mr. Rouse's statement several times, and when he ended up by saying that Satanism in Paris and Spiritualism in England are one and the same thing, I loudly protested: "They are not, and never have had the most remote connection. Your statement is not the truth, and you know it!" Then a gentleman also turned to the audience and supported me by adding, "Before another lecture is given I hope he will study the Seven Fundamentals of Spiritualism, and know a little of the subject!"

The lecturer hurriedly disappeared off the platform, but I met him in the lobby and again asked, "Why did you make that statement which is not true, that Satanists and Spiritualists are the same?" He replied, "It is true, I know they are." I was going to say more, but he quickly turned away and left me, saying, "I never argue with a Spiritualist!" Of course, many people heard our conversation, and one remarked, "That lady has pluck!" I suppose because I spoke in the meeting.

The same lecturer has been to several other churches near, whose Vicars I shall call upon.

In the usual way we should take no notice of Rev. Rouse, but he speaks only to "the faithful," he says, and as these are just the people who know nothing of our subject, it does not seem right to allow him to influence them unopposed. If he must earn a living out of his crusade, let him at least earn it "honestly," and not by gross libels on our movement.

A clergyman present walked out in disgust after listening for about ten minutes.

### Transition of Mr. Fred Spriggs.

[WE regret to announce the passing to the higher life of Mr. Fred Spriggs, of 2, Laburnum Gardens, Kew Gardens, Surrey, which took place on Monday, Nov. 14th.

Mr. Spriggs was a younger brother of Mr. George Spriggs, the well-known medium and healer, and was himself a Spiritualist for many years. About 20 years ago he moved to London, and soon became an active worker in the Marylebone Association, often presiding at the Sunday meetings at the Cavendish Rooms and at the members' meetings in Percy-street. Latterly the demands made by business caused him to discontinue these activities, though his deep interest in the well-being of the movement remained as strong as ever.

The interment took place on Saturday, Nov. 19th, at Highgate Cemetery. We know many friends will join in our sympathy with Mrs. Spriggs in the loss of the physical presence of her husband, and the hope that she will gain comfort and consolation through her knowledge of spirit return.



## Walter Howell—An Appreciation.

Rev. Henry Lennard.

WHEN Walter Howell's body was laid to rest in Hands-worth Cemetery, the kindly earth took to her bosom the remains of one who for over forty years had sown the seeds of light and healing in the minds of men. I, who had known him intimately for about twenty-five years, could hardly believe that he had gone—the sun still rose and sank and the affrighted globe did not yawn at the alteration. Human speech is, after all, but a poor beating of the air, and when death strikes our loved ones down, tears and the bowed head are more eloquent than all words, and yet I would try to give with such poor instrument as I possess, a picture of the man as I knew him.

About twenty-five years ago I was struggling with the great problems of whence and wither, and was seeking for myself some sure and certain ground whereon to rest my feet. I was working hard to equip myself for platform work, and was reading with omnivorous appetite everything I could lay my hands on. Froude tells me how anxious Thomas Carlyle was to help young men. Walter Howell's desire was no less great, and I shall never forget the wise words of counsel and encouragement with which he inspired me in those early days. Many were the discussions we had on the relative excellence of Carlyle and Emerson, and when at a later stage I was on the flood tide of evolutionary speculation, his comment on, and criticism of, many of my positions was invaluable. Over and above all desire to instruct, was the wish to help and inspire.

As our intimacy deepened he would go with my wife and myself to the meetings of the Philosophical Society, which were held at the University. Here he followed with unabated interest papers on all sorts of subjects, from anthropology to theology and metaphysics. If Walter Howell was like Socrates in his desire to find a better and a wiser man than himself, he shared with Carlyle the hatred and cant and shams and unveracity, and I have met very few men who were his equal in spotting the weak place in an argument. Many a time we have come away from one of these meetings in a state of mental devastation, and I remember how on one occasion, after a more than usually academic and dreary paper, he turned to me and said, "Thank God for blinkers!" He had a certain respect for university education, but he could see, as I saw, that men in the full possession of their eyesight—and his was but a poor glimmering vision at the best—could read themselves almost blind along narrow and pedantic paths, whilst he, to whom sight had been almost denied, possessed that insight and vision which are the inalienable right of the human spirit. Yet no man could be more modest than he. In later years when I asked his advice in intellectual matters, he would generally say, "It would only be presumption on my part to attempt to advise you in this matter; still, if you want my opinion, I believe, etc., etc."

Walter Howell could be very severe in his denunciation of humbugs and hypocrites, but he was peculiarly sensitive about appearing to force himself on other folks. I know that when he was in the United States, if he had cared to go out of his way he could have been introduced to Robert Ingersoll, and he expressed the opinion that it would have been presumption on his part to call on so great a man, but that if the meeting between them did come about without arrangement it would have a greater spiritual significance. What a pity these two did not meet. How they would have exchanged stories! What Gargantuan laughter there would have been! They will meet now. How one would like to be present at their meeting.

If he did not care to impose on others, neither did he desire to accept place and fame when these were to be gained by a violation of the great ideal of human service which he held. I do not wish to give any details, but I know that during his visit to the United States he refused more than one tempting offer of distinction, as its acceptance meant a slight deviation from his principles, and a desertion of his Spiritualist friends.

Walter Howell had but one aim, and that was to serve the cause of truth and justice with his whole might. He had a fine mind, and although he was inspired by spiritual

intelligences who touched him to fine issues, there was trouble he would spare himself in the acquisition of knowledge. Mediumship with him was a high and sacred function, and if clean living and high thinking are the required conditions for the greatest possible results, one can understand why Walter Howell occupied such an outstanding position on our platform.

As an exponent of the philosophy of Spiritualism stood alone. Whilst there might be other thinkers in the movement whose grip on the scientific side might be firmer than his, I know of no speaker who possessed a surer insight into philosophical principles of human conduct, and in spite of his severe and sometimes biting criticism of certain objectionable forms of orthodox theological thought, I have met no man who had a larger charity so far as the fundamentals of religion are concerned, or who was more anxious to see what good there might be in another's creed.

To the very end it was a constant source of sorrow to him that he could not spare the time to read a great deal of that English literature on which I myself had been lecturing for many years. Reading with him was a very arduous task, and, patient as a child, he would listen for hours whilst my wife or myself read to him. For one thing he was sorry he could not read more novels or give more time and attention to poetry and the drama. Of really great novels he was particularly fond, and Thomas Hardy's great and almost Aeschylean work, "Tess of the D'Urbervilles," he always mentioned with emotion.

The movement will miss this man with the heart of a child, and it may be long before we hear such eloquence as his again. No one can fill his place, for he was unique, but the Spiritualist movement is cleaner and sweeter to-day as the result of his soaring inspiration, and in this country, and in other lands beyond the seas, there are many thousands to whom his spirit has been a beacon in the dark places of life. Walter has joined the "choir invisible," but he still lives in our hearts, and it is quite likely that when his spirit winged its flight there would be considerable tumult and commotion in the Summerland, for Robert Ingersoll and Mark Twain would want to be the first in the great queue that awaited Walter at the gate.

## The British Phrenological Society, Incorporated.

THE British Phrenological Society, Incorporated, held their Annual Conference at the City Temple Lecture Hall, Holborn, London, on Saturday, Nov. 12th, at 6.45 p.m., and members met in the afternoon conference at the Society's offices, 63, Chancery Lane, London, W.C., to discuss "How to make Phrenology better understood by the public."

Prof. T. Timson, F.B.P.S., of Leicester, presided, and Messrs. J. W. Taylor, of Morecambe, and S. Langden, of Rushden, read papers and lead the discussion in which Prof. J. Millott Severn, Ald. D. J. Davis, Dr. Withinshaw, George Hart-Cox, Messrs. Webb, Cousins, Wilson, Warren, and Miss Barnard took part.

The Provincial members, including the officers of the British Union of Phrenologists from the Leicester centre, also attended. A hearty vote of thanks was accorded to the chairman at the close.

Sir William Veno, vice-president of the B.P.S., was in the chair at the evening meeting, when papers and addresses were given by E. W. Cousins, Esq., President, George Hart-Cox, Esq., Mrs. Hollinrake, vice-president, Mrs. Stackpool O'Dell, James Webb, Esq., J. Millott Severn, Esq., Dr. Withinshaw, Ald. D. J. Davis, and J. Marshall. A most interesting meeting was highly appreciated by a full assembly.

ACCEPT nothing which is unreasonable; reject nothing as unreasonable without proper examination.—BUDDHA.

THE evidence of history, written and unwritten, gives the year 460 as about the time when the Scriptural scheme was perfected as handed down to our times.

THE amount of power and influence any religious organisation has depends on the number of spiritually enlightened people it controls to draw revenue (power) from

## Materialism versus Spiritualism.

William Allan Snaith.

A FEW weeks ago, whilst giving a lecture on Spiritualism I was severely heckled by a number of materialists. The first question they asked me was, could I imagine a first cause. This I was bound to admit I could not do, and in reply I asked them if they could do so themselves. They replied that they could not. They came up to the platform after the meeting was over and wanted to know if I was prepared to answer a few questions. I said I was quite prepared to do so to the best of my knowledge. The first question that they asked me was, "Can you define what the spirit of any person is." I replied as follows, "Science teaches us that a soul, if such exists, could be accepted as being the sum total of one's mental activities." Thus I tried to suggest to them that personality was purely a matter of one's mentality, and taking the scientific theory that matter is indestructible, I suggested that if the matter of which one's thoughts are composed was a something which could be separated from one's body as proved by mental telepathy, there would be to my mind sufficient cause to believe that this matter still existed after the departure or decay of one's material body.

The next question they asked me was, "Do you believe in the existence of God as propounded by the Theists?" I replied that I did. They then asked me to prove the existence of God. I replied with a quotation from Herbert Spencer, "Touching on God and the supernatural we can know nothing."

I then said to them, "In all fairness, friends, do you mind if I ask you a question or two?" They said they were quite prepared to answer any question that I liked to ask bearing on their belief of materialism. I said, "Very well, friends, if you are prepared to assert that God does not exist, and that the whole composition of the Bible is a myth, and that God did not create the world, will you please tell me where the world came from?" They then commenced to preach to me the Monistic theory of the single cell, elaborating on the sun—and that the world, far as they could see, was a 'moon-child, or some other planet, and so on. I then said, "You will pardon me, friends, if I suggest that you have got about as far as I have." In other words, you have substituted the sun for God, and you claim that the world and all the life and beauty of this world is the outcome of heat and the evolution of the so-called substances or elements defined as the seventy chemical substances, but you have not got any nearer to the first cause than I have. I must, therefore, ask you to admit that I am just as much entitled to say that God created the world and all that therein is, as you are entitled to say that the forces of evolution have raised the chemical embryos, ovums, etc., organic and inorganic, to the heights that are now seen to exist in the twentieth century. The position appears to be thus: That you have formed certain theories that are rational up to a certain point, after which they become unthinkable, and that I have done the same thing. So that you have not proved me to be wrong any more than I have proved you to be wrong. I would, therefore, suggest to your rational minds this sentence taken from the writing of Robert Blatchford: 'The least we say and think of something that we do not understand, the better.' Although I cannot prove to you that I am right, it should give you no opportunity to come to this meeting and assert that I am wrong in preaching the doctrine of Spiritualism, when you cannot prove to me or anyone else that the assertions I make concerning God are not true."

What I am trying to point out to my brother and sister Spiritualists is the grand fact that our doctrines are just as feasible to the rational mind as those of the materialists.

There is no death, there is no destruction, all is but change and transformation; first the caterpillar, then the chrysalis, then the beautiful butterfly. Likewise, first the physical man, then the mighty mind, and at last a noble soul. —THE KABALA.

## New Zealand.

MR. W. C. NATION, President of the National Association of Spiritualists of New Zealand, writes:—

"It will interest some of your readers to learn the whereabouts of some of the mediums and speakers who have arrived here within the last few months. Mrs. Rhodes is on the platform at Dunedin, and increasing the interest in that city. Mrs. Pedley, after spending a season at Christchurch, is now in Wellington, doing good work. Mr. Kirk and family, who came out in the 'Pakeha,' are also in Wellington, and young Kirk is secretary of the Lyceum. Mrs. Hope (re Mrs. Veevers), recently arrived, is now on the platform at Napier. Mr. Marlow is with the Progressive Church at Auckland. Mr. S. R. Goodman, with wife and two children, who also came out in the 'Pakeha,' are with the Spiritual Scientists at Auckland. Mrs. Pye has just arrived in the 'Remuera.' Mrs. Susanah Harris, trumpet medium, is on the platform of the Christchurch Church. Mr. Anderton is with the Scientists of Christchurch for a term. Mrs. Hawkins is at Levin. Mrs. John Page is at present in Wellington.

"The arrival of these speakers and mediums has relieved the National Association of finding places and providing the various churches with platform workers.

"Since the present board of management was elected there has been quite a revival of interest in the Spiritualist Churches throughout the Dominion, and the executive is now doing its best to open up work in hitherto neglected towns, for there are many places—small country towns—where no Spiritualistic teaching has ever been given. There are groups of Spiritualists here and there who are longing for a visit by a teacher and demonstrator. We want a lecturer to travel through these towns and collect these people together to form circles. The country places are miles apart, and as there is no train service on Sunday, it is difficult to work these outside places. But Spiritualism is getting a stronger grip on the people, and the increased attendances at the meetings cheer us in the struggle to plant our flag on higher ground.

"Greetings to all co-workers in the United Kingdom."

## Bermondsey Spiritualist Temple.

As a result of a meeting of South London Spiritualists held at 7, Esmeralda-road, Bermondsey, S.E. 1, on Wednesday evening, Nov. 16th, a new organisation, under the above title, was formed, free membership being offered to all comers. The above address is the meeting-house (pro tem.), and also the residence of the provisional President, Mr. Frank Brown, the Secretary being Mr. J. W. T. Mullen-den, 172, St. James's-road, Bermondsey, S.E. 1.

The Bermondsey Spiritualist Temple gives promise of becoming a progressive and militant organisation for the propagation of the cause it has at heart, having the responsibility of a public debate already on its hands, the Rev. F. R. Balleine, M.A., Vicar of St. James's Church, Bermondsey (an avowed opponent of Spiritualism), having agreed to meet, on a date in December yet to be fixed; Mr. W. E. Long, a well-known Spiritualist of forty years' standing, in public debate. The subject will be "Can we prove we can talk with the dead?"

The new Society will be glad to hear from speakers and mediums who are willing to assist in propaganda.

I WAS with you to-night; but thought it advisable to keep away from the instrument, as my message would undoubtedly have been interrupted, and that is a thing I am greatly averse to. I like orderliness, tidiness, exactness; and so you must excuse me. You had at the operation an indifferently equipped spirit, trying his best to give you a message from your friend's mother. As you saw, no good result was obtained, but it was indeed for her that our intruding friend essayed to speak. We, therefore, give him credit for his good intentions. Later I shall myself convey the precise message.—From the Beyond, through A. H. WALTERS.



FOUNDED NOVEMBER 18th, 1887.

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FRIDAY, DECEMBER 2nd, 1921.

## The Changes Incident to Enlarged Knowledge.

THE discovery of truth in every department of life is followed by the attempt to determine its position in relation to that which had been already discovered. Alfred Russel Wallace told us that the phenomena of Spiritualism convinced him of the reality of certain facts—as facts—long before he could accept the spiritual interpretation of them. There was no niche in the structure of his thought which allowed the existence of a spiritual world. That niche had to be created before the full import of the new facts could be realised by him.

New facts are often bizarre, and seem to have nothing in common with other facts, and only greater knowledge and fuller understanding leads to the larger synthesis which is all-inclusive. Before the law of gravity was defined in present-day terms, the theory of the rotundity of the earth was met by the argument that a globular earth would mean that objects in the Antipodes would fall upwards, and it was only the determination to follow facts wherever they may lead that finally reconciled two theories which at first sight appeared to be contradictory. The right course was found by a re-statement and modification of old theories in the light of new discoveries.

New conceptions of truth are constantly in conflict with old. This is not because the facts are opposed to one another, but rather because our interpretation or definition of them is based upon incomplete knowledge. Man is ever endeavouring to systematise the knowledge he has gathered, to classify and arrange the results of his discoveries so that they form a compact and synthetic whole. Behind all the bewildering phenomena of life he feels there is unity. That the universe is consistent within itself; that "all are but parts of one stupendous whole."

It is, nevertheless, true that every great discovery brings with it the elements of disturbance, that readjustments, large or small, must take place in our conception of life as a whole, in order to incorporate the new elements which are continuously being discovered.

The attitude of modern science is to tenaciously hold to its hypotheses until forced to abandon them by well-corroborated evidences, and to slowly make room for the new discovery. The more unexpected such discoveries, and the larger the displacement of accepted theories which are necessitated by their acceptance, the greater is the opposition to their inclusion, for science refuses—and rightly refuses—to be stampeded. Science must be conservative in its attitude, yet in theory it is nonetheless elastic. It recognises that new facts must and will be discovered, for the map of life and being, equally with the map of matter and force, still has vast uncharted tracts which subsequent generations may be expected to fill up. To-day we draw a map of the globe and fill it in with continents, oceans, countries, rivers and cities, but that is not how they were discovered. Men started from a point and gradually extended their range. Only after centuries of exploration, the sacrifice of thousands of lives, the passing of a million generations, was it discovered that a globe could or did include all the known world. It is also true that man has laid down certain standards of measurement,

but it must not be forgotten that such standards are purely arbitrary. Greenwich meridian is the accepted standard of time measurement for Western Europe, but there is no overwhelming reason why any other longitudinal line should not be equally useful, since all such lines are hypothetical. The system is convenient because it brings us to a systemised point of common understanding.

In the realm of religious thought the great difficulty against which modernism has had to fight is the inelasticity of man-made standards, and the refusal of the religiousist to accept any modification of what he has looked upon as a complete and final revelation. All spiritual revelation has been systematised, and form and ceremonial vestiments and observances have been the material garments in which they have become clothed. This has persisted through the centuries, and conformity to the customs and discipline of the Churches has been looked upon as the recognition of spiritual verities. In short, spiritual life has been conventionalised, and the observance of rule and practice has been mistaken for spirituality of life. It surely goes without saying that there have been hundreds of men and women of high spiritual attainment who have observed none of the conventions of religion, whilst on the other hand many who have with meticulous care observed the forms of religion, regularly recited its creeds, and been ostentatious in conforming to its ceremonies have not been at all spiritual in the lives they led. Conventionalism is not religion, but merely the man-made clothing in which religion has been draped. Garments of this type may be used to add lustre to real greatness, or may be used to disguise and hide the ugliness of sin.

This is not in any sense an attempt to decry systematization; order and organisation are necessary. It is rather an appeal to the recognition of the fact that a machine is intended to "do work," and the beauty and mechanical construction of the machine may be no real index to the amount of work done.

If we would get at the roots of religion we shall find them not in churches—as such—not in creeds, not in conformity. We shall rather find that there is a spiritual centre within every man which is related to the divine life, whether it wakes or sleeps. The object of religion is to awaken this, to make it responsive to the energy of the spiritual world. In so far as forms, ceremonies, discipline help the emergence of soul-power within the man, they are useful, but when they are regarded as THINGS in themselves they become fetters imprisoning men, or false lights luring him into side tracks by distracting his attention from the things that matter. Religious systems, creeds and forms must be elastic, they must accommodate themselves to new truths and larger visions, otherwise they are obstructions.

## CURRENT TOPICS.

### Mr. Douglas's Dark Seance.

MR. JAS. DOUGLAS, in the "Sunday Express," recently told of his visit to a seance with Miss X., and of the phenomena which occurred thereat. Mr. Douglas found it a great strain to sit for two hours in the darkness, and we agree with him that such experiences are likely to impose a nervous strain upon the uninitiated. Sir Arthur Conan Doyle told Mr. Douglas that it would be "taking a plunge at the deep end," and it certainly was. In recording his impressions of the seance, the high state of tension to which he was strained seriously modifies the evidential value of his article, and we must confess that we seriously doubt the wisdom of introducing a stranger to a dark seance until he has accustomed himself to the routine of the simple seance. We suppose that less than 10 per cent. of seances are held in darkness, yet somehow investigators are always desirous of the rarer forms of phenomena before they know anything of the simple and commonplace.

### Unaccustomed Surroundings Bewilder Him.

WE can easily understand the bewilderment of the novice when things are happening around him in unaccustomed darkness, but it must not be forgotten that man is an adaptable creature, and the experienced Spiritualist finds darkness not at all in-



some, and soon develops the ability to detect every sound and motion, and locate them with a fair degree of accuracy. Placed in a suitable position, and with our hands free, we have found little difficulty in taking full notes of a dark seance during its progress, but some experience is necessary before this facility is reached.

JUDGING, however, from Mr. Douglas's report, there seems little doubt that he himself possesses a strongly psychic nature. His sensations are far more those of a potential psychic than of an average man. Such a nature has both advantages and disadvantages, which probably balance one another. His presence in a circle (supposing our inferences are correct) would be a considerable aid to the production of phenomena, whilst he will have to carefully guard against his psychic promptings relegating intellectual cautiousness to a secondary place.

#### The Effect of Sitters on Mediumship.

Too little attention has been devoted in times past to the question of how far any set of phenomena produced through mediums is modified or determined by the investigator. There can be no question that some investigators unwittingly and quite unknowingly help a medium, whilst some have an opposite effect. It is not a question of their likes or dislikes, or their intellectual attitude. It is rather purely one of whether their psychic nature blends with that of the medium. The time is coming when a scrutiny of the sitters will be quite as necessary as the examination of the medium, and the quicker this is recognised by scientific investigators, the better.

#### The Inconstancy of Psychic Phenomena.

MANY cases are on record where one investigator, or set of investigators, obtained through a given medium considerably different, or better, or worse, results than others. It is blind folly to account for such variation by ascribing them to better methods or closer scrutiny. With such delicate phenomena as psychic science presents, the results vary with the very presence of different people. Different folk affect us in different manners, and the cause is largely psychic. This is a factor in seance work, too often overlooked. With Eusapia Palladino it was especially noticeable. Results varied, not only according to the medium's health and temperament, but the very presence of different investigators restricted or aided the phenomena, and the records show that often those whose examination was most thorough and even relentless, got the best results.

#### All Men Are Not the Same in Face, Temperament or Psychic Balance.

DR. CRAWFORD showed clearly the existence of psychic rods at the Goligher circle. They explained the phenomena and the happenings conformed to the theory. Further, WE FELT AND HANDLED THE RODS OURSELVES, but we are quite sure that we have seen levitation with other mediums which a rod theory could not explain, and possibly the "window" levitation of D. D. Home is of this type. But we wonder to what extent the presence of Dr. Crawford induced the psychoplasm to take this form. It would not surprise us if the presence of other persons, just as qualified, but possessing a different psychic nature, caused the phenomena either to weaken or take a totally different form. We feel confident that the success obtained by some of the historic investigators (Crookes, Varley, Wallace, and others) was due in large measure to the fact that they themselves unknowingly contributed a psychic element to the circle which (to use a simile) polarised the psychic force of the medium. It opens, however, a wide range of questions, and for the present we must leave it.

We hear of good work being done as a healer by Mr. A. H. Croxford, of Bayswater, and a number of testimonials submitted to us give indications of successful treatments. We are quite sure that the healing powers of our mediums are not sufficiently recognised, especially in the South.

#### Bishop Mercer on Ghosts.

THE following letter, which seems to us to explain itself, recently appeared in the "Wakefield Express" from the pen of Rev. Chas. Tweeddale. We wonder what the Bishop thinks!

"SIR,—Recently Bishop Mercer lectured in Wakefield on the subject of 'Ghosts,' and informed us that all cases of ghosts, or apparitions, could be explained away, and that such appearances were due to 'the temporary disintegration of the person's mind'; that 'there were no such things as ghosts,' and that these appearances were 'not supernatural.' If these pronouncements of Bishop Mercer are correct, and if there are no such things as apparitions or ghosts, and if they have no real existence as the Bishop says, then, of course, there never have been any apparitions or ghosts, and all such appearances recorded in the past have been illusory and due to 'the disintegration of the person's mind.' If these statements of Bishop Mercer are true, then it will be impossible for anyone in future to believe the accounts of Samuel's apparition to Saul, of the apparition of Moses and Elias to Christ and the Apostles on the Mount, or of the apparition and vanishing away of Christ in the inn of Emmaus, or in the room at Jerusalem.

"It will be equally impossible to believe in the accounts of the apparitions of angels contained in the Bible, and we shall have to scrap them, together with Peter's vision of the 'great sheet let down from heaven,' with Paul's vision of Christ on the road to Damascus, and of all the apparitions and visions to John in the Isle of Patmos. In brief, if what Bishop Mercer says is true, the greater part of the Bible is myth and fable, and has no foundation in fact, but is merely the result of 'the disintegration of person's minds.' The Bible must, therefore, go on the shelf with Hans Andersen's fairy tales, and be no longer believed or taken seriously by any rational person. It will be rather a wrench giving it up, but if Bishop Mercer's statements are true there is no alternative.—Yours, etc.,

CHARLES L. TWEEDDALE.

"Weston Vicarage, Oct. 31st, 1921."

#### Rev. Chas. Rouse.

WE have pleasure in reprinting the following letter from the "Bristol Times and Echo," which illustrates our remarks of last week. We generally find that when our opponents quote alleged facts they are far more vulnerable and unprovable than the evidences the critics are so fond of criticising.

#### "SPIRITUALISM.

"SIR,—In my letter of the 12th inst. I said I had written to Rev. C. H. Rouse asking him for names and addresses of the clergymen and mediums mentioned by him in his lecture against Spiritualism, and that I would send you his reply. I have now had my own letter returned to me in the stamped envelope I formerly enclosed in mine to him, thus proving that he received my questions, but has as usual refused to answer them.

"I am, therefore, forced to the conclusion that he is unable to give the information required. Anyway, the onus of producing proof now lies on him, and further comment is needless. Lecturers should not utter statements in public unless they are prepared to substantiate them by some shred of evidence! The editor of a northern paper says, 'Mr. Rouse has been repeatedly invited to support these allegations, and has steadily refused to do so. My opinion is that he won't (because he can't) give any names, or particulars of either case.'

"His statement that 'Satanism' in Paris and Spiritualism in England are one and the same is, of course, entirely false—they have no shadow of connection.

LENE TOYE WARNER-STAPLES, T.R.A.S.

"Shortgrove House, Worrall Rd., Clifton."

Truth is everywhere. Once it exists within us we require nothing that it will not bring. We cease to learn, for then we know.



## REPORTS OF SOCIETARY WORK

1.—Ordinary Reports, to ensure insertion, must be confined to accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Accounts of after-circles are excluded.

2.—Prospective Announcements, not exceeding 24 words, may be added to Reports if accompanied by six penny stamps. Longer notices must appear in our advertisement columns.

3.—Special Reports, to ensure insertion same week, should reach this office by first post on Tuesday morning. 150 words are allowed free; all beyond are charged for at the rate of 2d. per line.

4.—IMPORTANT. No Special or Ordinary Reports on Sundays will be inserted.

In all cases where the address of a meeting-place does not appear in a Society report, it will be found in the Platform Guide.

## SPECIAL REPORTS.

150 words are inserted free. Above that number a charge of 2d. per line is made. Send stamps with your report.

### SPIRITUALISM AT BRADFORD.

Two special services were held in the Ideal Picture House, Bankfoot, on Sunday, Nov. 13th, when Mr. W. G. Gush, of Huddersfield, gave two eloquent addresses to interested audiences.

In the afternoon, speaking on "Our-selves and the spirit world," he showed how close was our relationship to the invisible world, and told how Modern Spiritualism had from simple rappings brought into activity great truths to a world which was materialistic, proving immortality.

In the evening the Lord Mayor of Bradford, Mr. T. Blythe, J.P., presided. Mr. Gush spoke on "The teachings of Spiritualism," telling how the psychic happenings helped to emphasise spirit power, and how, as of old, teachers in the spirit world manifested through mediums.

The Lord Mayor, in his remarks, said he was glad to be with them, and although it was the first time he had attended a Spiritualist service, he hoped to have the pleasure again. He had enjoyed the address, and though his religion was "Do unto others as you would have them do to you," he had never troubled much about the other world, and had not the confidence the speaker had, but he believed that a life spent in uplifting mankind was a life well spent.

On behalf of the church, Mr. Gush presented to the Lord Mayor a "Lyceum Manual," which he was pleased to accept, and gave his assurance he would read it.

### HASTINGS.

THERE was a large gathering of friends present at the burial of Mr. William Moon, President of the Hastings and St. Leonard's Christian Spiritualist Society, on Nov. 16th, at St. Helen's Cemetery, Hastings.

Mr. Moon founded the Society in Hastings on Nov. 11th, 1920, and on Nov. 11th, 1921, he passed to the larger life with its greater possibilities of fuller and more useful service, after having worked on the earth side of life for over 30 years to spread the knowledge that there is truly "no death."

The cemetery was most ably and reverently conducted by Mrs. Gladys Davies, who travelled from London expressly for the purpose. A service was held previous to the departure for the cemetery in the room where the physical body laid, and the newly arisen spirit spoke most touchingly to all present, charging the dear ones to care in love for one another and not to grieve unduly for that which was only mortal flesh.

Kind friends had lined the grave with flowers, and throughout the service the atmosphere was one of thanksgiving and joy that the spirit which was so beloved should have been

permitted so graciously by Almighty God to take yet one more step "up progression's shining road," to that

island valley of Avilion, Where falls not hail, or rain or any snow,

Nor ever wind blows loudly."

The floral tributes were many, and though these may fade, the loving thoughts and prayers sent with them will reach him in his new environment.

### DERBY.

ON Sunday evening, Nov. 13th, at the Forrester-street Church, the service was taken by Mrs. Gilbert, of Derby, who gave a most inspiring address on "Where are the world's great heroes gone?" The speaker held the crowded congregation in rapt attention, reference being made to the great transitions during the recent great war. The address was suitably followed by convincing clairvoyance by Miss A. Thomas.

### LONDON DISTRICT COUNCIL.

ON Nov. 15th the London District Council conducted a propaganda meeting in co-operation with the Hounslow Church at the Adult School Hall, Hounslow. The chair was taken by Mr. R. Boddington, who gave a brief explanation of the aims and methods of the Council's work. A witty and interesting address to an appreciative audience was given by Mr. H. Boddington, followed by clairvoyant descriptions by Mrs. Neville, many of them, including names, being fully recognised. The Council extends its hearty thanks to all the local friends who worked in connection with the meeting.

### WARRINGTON.

MR. W. REX SOWDEN, of Newcastle, visited us on Nov. 9th, 10th and 11th, and in the midst of so much controversy set up in Warrington (for which we thank the Bishop of Liverpool), we have had grand meetings each night.

Mr. Sowden's guide has given some most educating addresses, which have set many of our critics thinking. Many are leaving themselves open for further investigation, especially after witnessing some of the most remarkable clairvoyance given.

We have been encouraged by knowing that while the Rector of Warrington was giving an address denouncing Spiritualism, he was speaking in almost an empty church. At the same time Mr. Sowden was addressing a crowded church.

### NUNEATON.

IN continuation of the anniversary of the Nuneaton Spiritualist Church, a very successful tea and concert was held in the Newdigate Mart on a recent Thursday evening.

The tea tables were most tastefully decorated. Nearly 150 people sat down to an excellent tea provided by the generosity of members and friends of the church, and the diners were waited upon by members of the church. Mr. Byard, President of the local church, presided at the tea.

After tea an address was given by Miss Butcher, of Northampton, on the necessity of promoting the social side of the church's life. She also congratulated the church upon the great progress it had made during the last twelve months in building up a membership of over 60.

The address was followed by a very enjoyable concert to the programme of which the following, among others,

contributed: Mr. C. C. Clay, Miss Aaron, Miss Parsons and Miss Rippon of Coventry. Mr. T. Allen gave the services as accompanist.

During an interval in the programme games and amusements were indulged in, and light refreshments were served.

The services at the above church were well attended on Sunday, Nov. 20th, in the afternoon and evening when every available seat was occupied. The speaker was Mr. A. Whyman, of Hanley, who gave splendid addresses and most convincing clairvoyance. In some instances full names were given. After the ordinary evening service Mr. Whyman conducted a special service for the building fund.

### EASINGTON LANE.

ON Monday, Nov. 14th, we had a lantern lecture by Mr. Osborn, of London. Some very fine and rare spirit photographs were put upon the screen, and were greatly appreciated. These photographs were ably explained by Mr. Osborn, telling of how and where they were taken, and the general proofs afforded by them.

On Thursday, Nov. 17th, we had a return visit of Master Arthur Clayton, who ably officiated at a naming ceremony of three children: Annie Jones (spirit name "Charity"), Betty Littlewood (spirit name "Innocence"), and Ronald Jones (spirit name "Honour"). Convincing clairvoyance was given to many present. Nurse Wake officiated at the organ and Mr. Geo. Jones presided.

### SUNDERLAND: MONKWEARMOUTH.

ON Sunday, Nov. 13th, Mr. J. Doney, of Gateshead, addressed a large audience on his experiences in spirit land. Mr. Bamford presided.

On Monday Master Arthur Clayton, the blind seer, of Nottingham, appeared before a crowded congregation in the Monkwearmouth Spiritualist Church, Co-operative Hall, and, after a short address, gave convincing clairvoyant descriptions. Ten descriptions were given, nine of which were recognised in each case names and addresses being given. Mr. J. D. Bellett presided.

### THORNABY-ON-TEES.

Two special propaganda meetings have been conducted in the Thornaby Progressive Spiritualist Mission recently. On Wednesday, Nov. 9th, we had with us Mr. Madely, of Leeds. His address was most interesting, and enlightening. Interesting messages were given in symbolic form.

On Sunday, Nov. 20th, we were favoured with a visit from Mr. Arthur Clayton, the young blind medium. The hall was taxed to its utmost capacity, and we had a most enjoyable evening. His address was of a very high order, and the clairvoyance was most convincing. In nearly every case full names were given.

### LINCOLN.

ON Nov. 20th the above church unveiled the photographs of three workers, who passed to the higher life: Mr. Richardson, who was always proclaiming Spiritualism to everybody he spoke to; Mrs. Swaley, who was a nurse during the Great War, and was ready every hour of the night to meet the wounded and to give relief to the sufferings with her wonderful healing powers, and was at the time of her transition corresponding secretary; and Mrs. Dawson, our local medium, who was always ready to take her stand when called upon, and



who relieved many anxious minds in describing to them their loved ones whom they thought gone for ever. All three are missed greatly, but are oft-times in our midst. The service was taken by Mrs. Hearne and Mr. Essom (President), both of whom spoke of their wonderful talents and great work to a large and appreciative audience.

#### HANDSWORTH, BIRMINGHAM.

On Sunday, Nov. 20th, we had with us Mr. Charles Glover Botham, of Burton-on-Trent. His address and the exceptional clairvoyance delighted our people. Mr. Botham is one of the coming men in our Movement. Mr. J. H. Jones presided.

On Sunday, Nov. 27th, we had Lieut-Col. B. Arthur, D.S.O., of Paignton. In the morning he spoke at 30, John-st., on "Prayer." Mr. E. Pilkington gave clairvoyance. In the evening Lieut-Col. Arthur addressed a good attendance at the Grand Picture Palace, Soho-road, on "My psychic experiences on the battlefields of France," the lecture being listened to with the closest attention and interest, and was deeply impressive. This propaganda effort must have done good. Mrs. Wakefield gave excellent clairvoyant descriptions. Mr. John G. Wood occupied the chair.

#### HEBBURN-ON-TYNE.

A SPECIAL service was held on Sunday, Nov. 13th, in connection with the anniversary of Armistice Day. The speaker, Mr. J. Slimin, of Sunderland, gave a very interesting discourse on "The Aims of Spiritualism." This was followed by the choir rendering "When the Roll is Called Up Yonder."

The President, Mrs. Brown, made remarks suitable to the occasion, after which two minutes' silent prayer was observed, and the "Last Post" sounded. The choir continued the service. There were many floral offerings, and a good sympathetic audience. At the close of the service all joined in singing the National Anthem.

#### LEEDS DISTRICT COUNCIL.

THE monthly conference was held at Normanton (Assembly-st.) Church, on Nov. 13th. The President, Mrs. Calvert, presided over a good attendance of delegates and associates.

The conference opened with a very harmonious feeling, which was retained throughout the whole of the business, which was brought to a close by the conference standing in sympathy and respect for our brother, Mr. Walter Howell, who has passed to the Higher Life.

In the evening the propaganda meeting was presided over by Mr. Smith, of Wakefield, who has been elected secretary till the end of the year.

Short addresses were given by Mr. Smith and Mr. Chattell, of Leeds, and Mrs. Wharburton, of Leeds. Our President, Mrs. Calvert, brought the meeting to a close by giving a few delineations of spirit forms who were there.

#### MEETINGS HELD ON SUNDAY, NOVEMBER 27th, 1921.

BARROW-IN-FURNESS, Dalkeith-st. — Mr. D. Griffiths conducted the services, taking for his subject "The world's greatest need, that we trust one another." Also clairvoyance. The infant son of Mr. and Mrs. Halkett was named by Mr. J. Dobson. Mr. Fowler presided.

BARRY, Atlantic Hall. — Mr. Marshall, of Cardiff, gave an address on "My experiences in Spiritualism," followed by convincing tests of Spiritualism.

BIRMINGHAM, Small Heath. — Mr. J. H. Sharpe, Birmingham's youngest medium, gave an address on "The great question."

BRISTOL, Dighton Hall. — Services conducted by Mrs. Marriam Piper, of Mountain Ash. Mr. Martin presided.

United: Morning, open circle. Evening, address by the President on "The ascension." Clairvoyance by Mr. Taylor. Mr. Hart presided.

Universal: Morning, address by Mr. W. Tratt. Clairvoyance by Mr. Coleman. Evening, trance address by Mrs. Miles Ord, followed by clairvoyance. Mrs. Bevan presided.

Clifton: Miss Mary Mills gave an address on "Spiritualism and the Peace Conference."

BULWELL. — Mrs. Pearl, the President, conducted the services, giving short addresses and clairvoyance. Mr. W. H. Tate presided.

CARDIFF, Queen-st. — Mr. E. J. Powell, of Paignton, late of Merthyr, gave addresses and clairvoyance.

EXETER, Market Hall. — Lieut-Col. B. Arthur, D.S.O., gave discourses on "Prayer" and "What is this Spiritualism?" Clairvoyance by Mrs. Perkins.

HIRST. — Mrs. Gardiner, of Shildon, spoke on "Heaven: where and what is it?"

LONDON. — Brixton: Owing to the dense fog, the service was transformed into a public circle, many messages and descriptions being given.

Fulham: Morning, circle. Evening, owing to dense fog, meeting abandoned. — PROS.: Sunday next, at 7, Mr. SMYTH. Thursday, Dec. 8th, at 8, Rev. G. WARD.

Lewisham: Morning, Mr. Crowder. Evening, Mr. G. G. Brower gave a trance address.

Little Ilford: Mr. G. R. Symons gave a fine address on the "Path of life."

London Spiritual Mission: Morning, Mr. G. Prior spoke on "A voice crying in the wilderness." Evening, Mr. E. Hunt gave an address on "Expression and life."

Manor Park: Morning, Mr. Mead conducted the healing service. Afternoon, the Lyceum held their session. Evening, Mr. Smith spoke on "Spiritualism," and Mrs. Smith gave clairvoyance.

S.L.S.M.: Morning, circle conducted by Mrs. Still. Evening, Mrs. A. Johnson gave an address followed by clairvoyance.

LOUGHBOROUGH. — Mr. Pridmore gave addresses on "Past and present-day" and "If a man die, shall he live again?" Also clairvoyance.

NEWPORT, MON., Hairry-street. — Address on "The truth of the present is but the truth of the past," and also clairvoyance by Mrs. Bewick.

PETERBOROUGH. — Addresses and clairvoyance by Mrs. Johnson, of Kettering. Mr. Bull presided.

PLYMOUTH, Morley-st. — Mr. Looome gave an address on "The future life." Mrs. Pearce sang and Mrs. Cook gave clairvoyance.

Stonehouse: Meeting conducted by Mr. Prout. Soloists, Mrs. Smith and Miss Coleman. Address by Mr. Merrifield, entitled "Go ye into all the world and preach the Gospel." Spiritual visions by Mrs. Joachim Dennis.

PORTSMOUTH, Temple. — Mrs. Charnley, of Leeds, started a week's mission, and gave addresses and clairvoyance.

SCUNTHORPE. — On Nov. 20th, Mrs. Flitche, of Grimsby, gave clairvoyance and an address on "Faith, hope and love, or, will there be light?"

TREDEGAR. — Morning, Mr. J. Stockton gave address on "Bread of life," followed by discussion. Evening, Mrs. Halestrap gave an address on

"Cease to do evil." Clairvoyance by Mr. M. Thomas.

YORK, Spen lane. — Services conducted by Mr. Burrows, who gave addresses and answered questions. Also clairvoyance.

#### SOCIETY ADVERTISEMENTS.

**South Manchester Spiritualist Church,**  
PRINCESS HALL, MOSS SIDE.

SUNDAY, DEC. 4TH, at 2-30 and 6-30,  
LYCEUM OPEN SERVICES.

Speaker, Mr. A. KITSON.

At 8-15, Miss CLARKE.

MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.

TUESDAY, at 8-15, Public Developing Circle, Mrs. FORREST.

THURSDAY, 3, 8-15, Miss WALLWORK.

**Manchester Central Spiritualist Church**

ONWARD HALL, 207, DEANS GATE.

SUNDAY, at 6-30.

DEC. 4.—Circle for Members Only.

" 11.—MR. R. C. GRANT.

" 18.—Circle for Members Only.

" 25.—CLOSED.

**Manchester Society of Spiritualists,**

38, MASKELL STREET, ARDWICK.

SUNDAY, DEC. 4TH, at 10-30, LYCEUM.

At 3, OPEN CIRCLE.

At 8-10, Public Circle, Mr. R. PENNEY.

At 6-30, Service at VICTORIA PICTURE

PALACE (See Advert.).

MONDAY, at 8, Miss BARTON.

WEDNESDAY, at 3 and 8, Mrs. SPENCER.

**Collyhurst Spiritual Church,**

COLLYHURST STREET.

SUNDAY, DEC. 4TH, at 10-30, LYCEUM.

At 3, 6-30 and 8, Miss WALLWORK.

MONDAY, at 3 and 8, Miss LOMAS.

WEDNESDAY, at 8, Mrs. LARNER.

SATURDAY, at 8, OPEN CIRCLE.

**Longsight Spiritualist Society,**

SHEPLEY ST., OPPOSITE PIT ENTRANCE,  
KING'S THEATRE.

SUNDAY, DEC. 4TH, at 7-45,  
NAMING CEREMONY and ADDRESS by  
MR. W. J. GRINDLEY.

Questions invited.

At 8-15, Mrs. CHAPPEL.

TUESDAY, at 8-15, Mrs. SHAKESHAFT.

THURSDAY, at 8-15, Mrs. KNOTT.

SATURDAY, DEC. 10TH, at 7-30;

CONCERT by the "SCARLETTES."

CONCERT PARTY.

**Milton Spiritualist Church,**

BOOTH STREET, ECCLES CROSS.

SATURDAY, DEC. 3RD, at 7-30,  
OPEN CIRCLE.

SUNDAY, DEC. 4TH, at 3, 6-30, 7-45;

MR. HIBBERTS, of Bolton.

MONDAY, at 3 and 7-45, Mrs. ROBERTS.

WEDNESDAY, at 3; Mrs. COTTON.

Ladies only. At 7-45, Mr. CRAVEN.

THURSDAY, at 8, MEMBERS' CIRCLE.

**Moss Side Progressive Lyceum,  
Church,**

66, RABY STREET.

Lyceum Service every Sunday, 2-30.

SUNDAY, DEC. 11TH, at 3.

LIBERTY GROUP, MR. A. COLLINGE.

Subject, "Sex Education."

All invited.

**Moston Spiritualist Lyceum Church,**

CO-OP. HALL, AMOS STREET.

SUNDAY, DEC. 4TH, at 3 and 6-30.

MRS. INGLE.

SUNDAY, DEC. 11TH, Mr. WILLIAMS.

**"The Two Worlds" Planchette.**

8/-.



## SOCIETY ADVERTISEMENTS.

**Middleton Spiritualist Society,**  
GILMOUR STREET.

THURSDAY, DEC. 1ST, at 7-30,  
MRS. MARY GORDON, of London.  
Chairman: Mr. W. H. WOLSTENHOLME  
SUNDAY, DEC. 4TH, at 3, 6 and 7-45,  
MRS. BARNES, of Gorton.  
MONDAY, at 3 & 7-30, Mrs. SHEARSMITH  
WEDNESDAY, 3 & 7-30, Mrs. MARCROFT.

**Bristol Spiritualist Temple,**  
47, OAKFIELD RD., CLIFTON.

SUNDAY, DEC. 4TH, at 11 and 6-30,  
Mr. SAUNDERS.  
TUESDAY, at 8, Miss MARY MILLS.  
SUNDAY, DEC. 11TH, Miss M. MILLS.

**Brighton Spiritualist Brotherhood,**  
OLD STEINE HALL, 52A, OLD STEINE.  
Affiliated to S.N.U.

## SERVICES:

Sundays at 11-30 and 7. Lyceum at 3.  
Mondays and Thursdays at 7-15.  
Tuesdays at 3.  
Healing meetings, First Wednesday in  
every month at 3.

SUNDAY DECEMBER 4TH and WEEK,  
MRS. NEVILLE.  
TUESDAY and WEDNESDAY,  
DECEMBER 6TH and 7TH,  
ANNUAL SALE OF WORK AND EXHIBITION  
OF PICTURES AND PHOTOGRAPHS.  
(See Advert.)

**Gillingham Spiritualist Society,**  
ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, DEC. 4TH, at 7,  
MRS. GRADDON KENT.  
DEC. 11TH, Mr. G. R. SYMONS.  
DEC. 18TH, Mrs. ANNIE JOHNSON.

**Brixton Spiritualist Brotherhood**  
**Church,**  
STOCKWELL PARK RD., Brixton, S.W.

SUNDAY, DEC. 4TH, at 11-15, CIRCLE.  
At 3, LYCEUM.  
At 7, Mr. T. W. ELLA, Trance Address.  
WEDNESDAY, at 7-45, LONDON  
DISTRICT COUNCIL PROPAGANDA  
MEETING. Mr. BODDINGTON, Speaker.  
Clairvoyant, Mrs. HADLEY.

**Church of the Spirit, Camberwell,**  
THE PEOPLE'S CHURCH, WINDSOR RD.,  
DENMARK HILL STATION.

SUNDAY, DEC. 4TH, at 11, SERVICE.  
At 6-30, Mr. J. OSBORN.  
WEDNESDAYS at 7-30.  
On DECEMBER 10TH, 6 to 10-30,  
at LAUSANNE HALL,  
SOCIAL EVENING.  
Tickets 1s, 3d, each, including tax.

**Church of the Spirit, Croydon,**  
HAREWOOD HALL, 96, HIGH STREET.

SUNDAY, DEC. 4TH, at 11,  
Mr. PERCY SCHOLEY.  
At 6-30, Mr. G. R. SYMONS.

**Clapham Spiritualist Church,**  
ADJOINING REFORM CLUB, ST. LUKE'S  
RD., HIGH ST., CLAPHAM, S.W.

SUNDAY, DEC. 4TH, at 11, CIRCLE.  
At 3, LYCEUM. At 7, Mrs. M. GORDON  
Address and Clairvoyance.  
DEC. 11TH, Mrs. A. DE BEAUREPAIRE.

**Hackney Society of Spiritualists,**  
240A, AMHURST ROAD.

SUNDAY, DEC. 4TH, at 7,  
Mrs. T. SUTTON.  
MONDAY, at 8, Dr. VANSTONE.

## SOCIETY ADVERTISEMENTS.

**Hounslow Spiritualist Society,**  
ADULT SCHOOL, WITTON RD.

SUNDAY, DEC. 4TH, at 6-30,  
MRS. MARY CROWDER.  
TUESDAY, at 7-45, Mrs. GEORGE.  
Lyceum every Sunday at 3.

**Kingston Spiritualist Society,**  
BISHOP'S HALL, THAMES STREET.

SUNDAY, DEC. 4TH, at 11.  
Mr. SANDERS. At 3, LYCEUM.  
At 6-30, Mrs. JAMRACH.  
MONDAY, 7-30, Mrs. FAIRCLOUGH-  
SMITH.  
WEDNESDAY, at 7-30, Mrs. MAUNDERS.

**North Finchley,**  
ST. JOHN'S SPIRITUAL MISSION, WOOD-  
BERRY GROVE (opposite Tram Depot).

SUNDAY, DEC. 4TH, at 7.  
Mrs. LAURA LEWIS.  
WEDNESDAY, Dr. ELLIS T. POWELL.  
DEC. 11TH, Mr. and Mrs. PULHAM.

**London Central Spiritualist Society,**  
FOOD REFORM RESTAURANT,  
3, FURNIVAL STREET, HOLBORN.

FRIDAY, DEC. 2ND, at 7-30,  
Mr. A. ORLOWSKI.  
FRIDAY, DEC. 9TH, at 7-30,  
Mrs. ORLOWSKI (Psychometry).

**Little Ilford Christian Spiritualist**  
**Church,**  
CHURCH ROAD, CORNER OF THIRD AV.,  
MANOR PARK, E.

SUNDAY, DEC. 4TH, at 6-30,  
Mr. and Mrs. LUND.  
MONDAY, at 3, Mrs. HODGES and  
Miss HOGG.  
WEDNESDAY, at 8, Miss GEORGE.  
THURSDAY, at 7-45, WHIST DRIVE.  
Tickets 1/6 each.  
SUNDAY, DEC. 11TH, Rev. G. WARD.  
SATURDAY, DEC. 17TH, GRAND SOCIAL  
AND DANCE IN THE LIBRARY, ROMFORD  
RD. Tickets 2s. each (including  
refreshments).

**Manor Park Spiritualist Church,**  
CORNER OF SHREWSBURY RD. AND  
STRENE RD.

SUNDAY, DEC. 4TH, at 6-30,  
Mr. and Mrs. BROWNJOHN.  
SUNDAY, DEC. 11TH, Mrs. G. PRIOR.

**On DECEMBER 8TH, 1921, at 3,**  
**Grand Bazaar and Sale of Work.**

Gifts will be most gratefully received  
and acknowledged by Mr. S. SHARP,  
Hon. Sec., 136, Green St., Forest Gate,  
London, E.7.

**Stratford Spiritual Church,**  
IDMISTON ROAD, SIXTH TURNING DOWN  
FOREST LANE GOING FROM MARYLAND  
POINT STATION.

SUNDAY, DEC. 4TH, at 6-30,  
Mr. G. TAYLER-GWINN.  
WEDNESDAY, DEC. 7TH, at 3,  
Ladies' Meeting, Madam GERALD.  
THURSDAY, DEC. 8TH, at 8,  
PUBLIC CIRCLE.  
SUNDAY, DEC. 11TH, at 6-30,  
Mr. MARTIN.  
Forward movement at 11.  
Lyceum every Sunday at 3.

A DRAWING-ROOM SERVICE is held  
at 15, Sandmere-road, Clapham, S.W.,  
near Clapham-road Tube Station. Mrs.  
CEARA IRWIN, the well-known Medium,  
will give clairvoyance every Sunday,  
at 7, for investigators. Developing  
Class started.

BIRTHS, MARRIAGES and  
TRANSITIONS.

Ordinary intimations when printed under the  
heading will be inserted as follows: Six lines, 1d.  
Above six lines, 2d. per line. Payment must be made  
with the intimation. Poetry not accepted.

## IN MEMORIAM.

IN loving remembrance of three of  
our Lyceumists, Lily, Hilda and  
Lena Lamb, who have passed into  
the Summerland. Dearly beloved  
daughters of Mr. and Mrs. John Lamb,  
71, Clayton-street. "Ring the bell  
softly, they have gone on before."  
Mrs. AVERTON, Hon. Sec. and Con-  
ductor.

To the loving memory of our dear  
friend, Mrs. Haley, who passed to the  
Higher Life on Nov. 29th, 1918, and  
whose remains were laid in Harpurhey  
Cemetery, Manchester. "The broken  
string of memory's heart is sadly  
touched to-day." — From Mrs.  
BAINSTOW and FAMILY.

## NEW SECRETARIES.

Changes in the Names and Addresses of Secretaries  
of Societies can be intimated under this head if stamp  
to the value of 3d. be forwarded with the intimation.

SOUTHPORT, HAWKSHEAD SPIRITUALIST  
CHURCH AND FORESTERS  
HALL.—Mr. W. L. LOMAS, 10, Bromp-  
ton Road, Southport.

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and Soul. The depressed, the dis-  
tressed, and those in despair; the  
burdened, the troubled and the per-  
plexed. Also for those who desire an  
increase of vitality, enhancement of  
life, and a great blessing.

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post free.

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HEALTHY SOUL). Price 2/2, post free.

"The Covenant of Goodness: A  
Way of Life for the Great Recon-  
struction" (for a HEALTHY WORLD  
ORDER). Price 1/1, post free.

The above three copies, 3/3, post free.  
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cent, Notting Hill, London W.11.

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joining the Christmas and New Year  
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as possible, as only a limited number of  
guests can be received. Generous  
table and seasonable fare. Terms 7/6  
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and Spiritual Endeavour will be made.  
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Mr. A. B. LEIGH CAUNT, Speaker  
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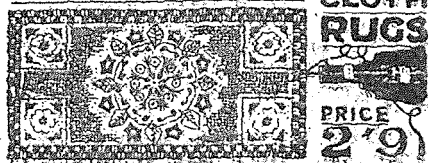
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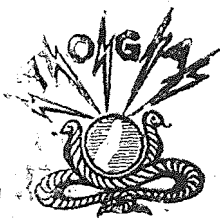
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